which are not found usually in the people of India. Hills not above normal labour, and even the Khasi clerk in the Government office is quite ready to take his turn at the hoe in his private garden. The men make excellent stonemasons and carpenters, and are ready to learn heavy carpentry and mechanical work. They are inveterate chewers of betel and the pan leaf (when they can get the latter), both men, women, and children; distances in the interior being often measured by the number of betel-nuts that are usually chewed on a journey. They are not addicted usually to the use of opium or other intoxicating drugs. They are, however, hard drinkers, and consume large quantities of spirit distilled from rice or millet. Rice beer is also manufactured; this is used not only as a beverage, but also for ceremonial purposes. Spirit drinking is confined more to the inhabitants of the high plateaux and to the people of the War country, the Bhoia and Lyngngam being content to partake of rice beer. The Mikiew who inhabit what is known as the "Bhoi" country, lying to the north of the district, consume a good deal of opium, but it must be remembered that they reside in a malarious terai country, and that the use of opium, or some other prophylactic, is probably beneficial as a prevention of fever. The Khasis, like other people of Indo-Chinese origin, are much addicted to gambling. The people, and especially those who inhabit the War country, are fond of litigation. Col. Rivet remarks, "As regards truthfulness the people do not excel, for they rarely speak the truth unless to suit their own interests." Col. Rivet might have confined this observation to the people who live in the larger centres of population, or who have been much in contact with the denizens of the plains. The inhabitants of the far interior are, as a rule, simple and straightforward people, and are quite as truthful and honest as peasants one meets in other countries. My impression is that the Khasis are not less truthful certainly than other Indian communities. McCosh, writing in 1837, speaks well of the Khasis. The following is his opinion of them:—"They are a powerful, athletic race of men, rather below the middle size, with a manliness of gait and demeanour. They are fond of their mountains, and look down with contempt upon the degenerate race of the

1:Garden E-4, 5 (no date) 1907 AR7 Khasi AR7

262. also eat field rats and one kind of monkey (*u shi*). The Syntengs and Lyngngams are fond of tadpoles, and the Khasis consider a curry made from a kind of green frog, called *ka jaynik*, a luxury *ki ulu*. They, however, do not eat ordinary frogs (*jaboid*). The Khasis of Marias, Maharam, Nongstoin and some other Siemships eat the hairy caterpillar, *u kiang phlang*.

262. 262. A staple food which must not be forgotten is the inner portion of the bark of the sago palm tree, *ka tiki*, which grows wild in the forest and attains a large size. The tree is felled and the outer bark removed, the soft inner part is cut into slices, dried in the sun, pounded in a mortar and then passed through a fine bamboo sieve. A reddish flour is obtained, of sweet taste, which is boiled with rice. This flour is said to make good cakes and puddings.

263. 264. Although the Khasis are such varied feasters, there are some clans amongst them which are prohibited by the ordinance of *niang*, or taboo, from eating certain articles. The following are some instances:—

The Chawra Siem family cannot eat dried fish (*khi-pud*); the Siem of Mylliem must not eat the gourd (*u pathie*); a fish called *ka'khi-lawi* is taboo to some of the *Siem-lik* clans. Some of the War people must not eat *ka khang* (preserved fish), and the clan *Khar-ma-lad* in Khyrim is debarred from the pleasure of partaking of pork. The flesh of the sow is *niang* to the *Khar* clan, although that of the male pig may be eaten.

DRINK.

273. The Khasis are in the habit of regularly drinking considerable quantities either of a spirit distilled from rice or millet (*ka'iad pudhi*), or of rice-beer, which is of two kinds (1) *ka'iad kiew*, (2) *ka'iad ses*. Both of these are made from rice and, in some places, from millet, and the root of a plant called *u khawiang*. *Ka'iad kiew* is made by boiling the rice or millet. It is then taken out and spread over a mat, and, when it cools, fragments of the yeast (*u khawiang*) are sprinkled over it. After this is in placed in a basket, which is put in a wooden bowl. The

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basket is covered tightly with a cloth so as to be air-tight, and it is allowed to remain in this condition for a couple of days, during which time the liquor has oozed out into the bowl. To make *ka'iad* use the material, the rice or millet from which the *ka'iad kiar* was brewed, is made use of. It is placed in a large earthen pot and allowed to remain there for about five days to ferment, after which the liquor is strained off. *Ka'iad kiar* is said to be stronger than *ka'iad* use. The former is used frequently by distillers of country spirit for mixing with the wort so as to set up fermentation. The people of the high plateaux generally prefer rice spirit, and the Wáin of the southern slopes of the Khasi and Jaintia Hills customarily partake of it also. The Khasis of the western hills, e.g. of the Nongstoin Siemship, and the Lyngngam, Bhoin, Lalungs, and Hadems almost invariably drink rice-beer, but the Syntengs, like the Khasi splendors, drink rice-spirit. Rice-beer (*ka'iad use*) is a necessary article for practically all Khasi and Syntengs religious ceremonies of importance, it being the custom for the officiating priest to pour out libations of liquor from a hollow gourd (*u Blang*) to the gods on these occasions. As there is no Excise in the district, except within a five-mile radius of Shillong, liquor of both the above descriptions can be possessed and sold without restriction.

According to some Khasi traditions, the Khasis in ancient times used not to drink spirits, but confined themselves to rice-beer. It is only in the last couple of generations that the habit of drinking spirits has crept in, according to them. From Khasi accounts, the use of spirits is on the increase, but there is no means of testing these statements. There can be no doubt, however, that at the present time a very large amount of spirits is manufactured and consumed in the district. The spirits is distilled both for home consumption and for purposes of sale; in some villages, e.g. Mawlai and Marbisu, near Shillong, where there are fifty-nine and forty-nine stills respectively, there being a still almost in every house. Mawlai village supplies a great deal of the spirit which is drunk in Shillong, and from Marbisu spirit is carried for sale to various parts of the hills. Other large distilling centres are Cherrapunji, with forty-seven stills; Jowai, with thirty-one stills; Laitkynsew, with fifty-four stills;

274 Sangwar, thirty-one stills; and Rangthang, thirty-seven
975 stills.

From what has been stated above some idea may be gathered
279 how very large the number of stills in the Khasi and Jaintia Hills is. I am not in a position to state with any degree of accuracy what is the amount of spirit manufactured or consumed in the year, but it is very considerable. The out-turn of a Khasi still has been reckoned at from four to eight bottles per day. From this estimate, and the fact that there are 1,350 stills in the district, it may be roughly calculated what is the consumption annually. Practically the whole of the spirit is consumed within the district. The liquor which is manufactured is far stronger than the spirit distilled in the ordinary out-stills in the plains.
273 It has been stated by an expert analyst that the Khasi spirit
975 contains 60 to 80 per cent. of proof spirit, and that it possesses "an exceptionally nice flavour and taste." The usual price at which it is sold is 4 to 6 annas a quart bottle, a second quality being sometimes sold for 3 annas. It will be seen that the
[41] liquor is exceedingly cheap. A Khasi in the villages of the interior can get drunk for 2 annas,* or a quarter of an ordinary coolie's daily wage. Drunkenness prevails on every market day at Cherrapunji, Jowai, and other large hats, and on occasions when there are gatherings of the people for various purposes. This cheap but strong spirit is demoralizing the people, and some restriction of its use would be welcomed by
273 many. In the Khasi Welsh Methodist Church abstention from
999 liquor is made a condition of Church membership, but the vast number of stills and the facilities with which liquor can be obtained are a constant source of temptation to the Christian community, and cause many defections.

GAMES.

276 The Khasis have many games, but their principal game is archery, this may be said to be the national game, and is a very popular form of recreation amongst them, the sport being indulged in from about the beginning of January to the end of

* About threepence.

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having heated a lump of iron red hot in a furnace, induced the snake, at the usual signal, to open his mouth, and then threw in the red-hot lump, and so killed him. He proceeded to cut up the body, and sent pieces in every direction, with orders that the people were to eat them. Whenever the order was obeyed, the country became free of the ñiáw, but one small piece remained which no one would eat, and from this sprung a multitude of ñiáws, which infest the residents of Cherra and its neighbourhood. When a ñiáw takes up its abode in a family there is no means of getting rid of it, though it occasionally leaves of its own accord, and often follows family property that is given away or sold. The ñiáw attaches itself to property, and brings prosperity and wealth to the owners, but on the conditions that it is supplied with blood. Its craving comes on at uncertain intervals, and manifests itself by sickness, by misadventure, or by increasing poverty befalling the family that owns the property. It can only be appeased by the murder of a human being." The murderer cuts off the tips of the hair of the victim with silver scissors, also the finger nails, and extracts from the nostril a little blood caught in a bamboo tube, and offers these to the ñiáw. The murderer, who is called a nongbakhah, literally, "the hunter," before he sets out on his unholy mission, drinks a special kind of liquor called, in 'ual hang-ski-ewm (literally, liquor which has been kept for a year). This liquor, it is thought, gives the murderer courage, and the power of selecting suitable victims for the ñiáw. The nongbakhah then sets out armed with a short club, with which to slay the victim, hence his name nongbakhah, i.e. one who hunts; for it is forbidden to kill a victim on these occasions with any weapon made of iron, inasmuch as iron was the metal which proved fatal to the ñiáw. He also takes the pair of silver scissors above mentioned, a silver lancet to pierce the inside of the nostrils of the deceased, and a small bamboo or cylinder to receive the blood drawn therefrom. The nongbakhah also provides himself with rice called "u khaw dynthip," i.e. rice mixed with turmeric after certain incantations have taken place. The murderer throws a little of this rice over his intended victim, the effect of which is to stupefy the

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this man and a number of followers, clothed in clean garments and wearing either white or red pagris (a black pagri not being considered a fitting head-dress on this occasion), to the house of the bride, where a feast has been prepared, and fermented rice-beer (*ka-khiel-kiar*) in gourds (*khong*) placed ready. The bride, her female attendants, and her mother and aunts have collected in the meantime, dressed in their best, wearing their jewellery, and with their heads uncovered, for it is not thought proper for the females to cover their heads on the marriage day. On the side of the bride, also, a *kniang* (go-between) has been appointed, and it is his duty to manage all the business of the marriage on behalf of her family. Some young men of the bride's party go to meet the bridegroom's contingent by way of doing them honour. When they have reached the bride's house, the *kniang* of the bridegroom enters first, followed by the bridegroom, and after him the bridegroom's party. The *kniang* then hands over the bridegroom to the maternal uncle (*kwi*) of the bride, or to the bride's father. Either of the latter then provides the bridegroom with a seat near the bride. The bride and bridegroom exchange bags of betel-nut, and where the custom of investiture of the ring is in vogue, these tokens are interchanged. The *kniangs* of the bridegroom and bride recite the marriage contract in lengthy formulae, which may be found on pages 6, 7, 8 of the late U Jaitan Roy's interesting notes on the Khasi religion. The two *kniangs* then take up, each of them, a gourd containing fermented liquor from the gourd provided by the contracting party, and give them to an old man who is versed in sacrificial lore, who solemnly mixes the contents together. Three dried fish are produced, and are placed on the floor of the house. The priest then appointed then solemnly adjures the gods in the following words :—

Hei, oh god from above; oh god from below; oh, *ka synthar*; oh god who best created man; as thou hast ordained this marriage, the ring has been given this day; thou will know; thou will hear; from the clear firmament above that . . . . have been married this day. Thou will bless them; thou will grant them prosperity; thou will show them the way; thou will show them the road, that they may be well, that they may obtain dwellings and houses,

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LANDOH CEREMONY.

This ceremony is identical with that of *Pyniar synjat*, except that the bride and bridegroom do not interchange rings, and that there is no sacrifice of the pig. The parties merely buy some pig's flesh and perform a puja with a small portion of the flesh of the legs of the animal. Amongst the poor, fish sometimes takes the place of pork at the *Iedih-biad* ceremony. The latter consists of a drinking bout mingled with sentimental sentences by a *nongbiniu* (sacrificer), the invocations and prayers being the same as at the *Pyniar synjat*. The *Landoh* and *Iedih-biad* ceremonies take the place of the more elaborate *Pyniar synjat* in most places now-a-days.

LYNGAM MARRIAGES.

The ritual observed at these marriages is described as under:—First of all a proposal is made in the following manner. A *lyngap*, or go-between, is sent, with the brother of the girl for whom a husband is required, to the house of the father of the young man (not to the house of the mother as in the case with the Khasis). If the proposal is accepted, the father of the young man kills a pig, and gives a feast to the people of the village of his father-in-law elect; also to the go-between and the *lyngap* (brother of the bride). The father of the bride then gives a similar feast. A sum of Rs. 1 each is given as a present to the go-between by the fathers of the bride and bridegroom, and the father of the bride pays from Rs. 5 to Rs. 15 to the father of the bridegroom. Further feasting occurs at the house of the father of the bride. The go-between then sacrifices a pig and two fowls at the house of the bridegroom, and afterwards performs the same sacrifice at the house of the bride. At the house of the bride, after the fowls and the pig have been sacrificed, the go-between, after drinking liquor himself, pours out some on the floor of the house and then gives some to the bride and bridegroom to drink. The killing of the fowls, the sacrifice of the pig, and the libation of liquor are essentials at a Lyngam marriage. The sacrifice of the fowls is also an essential feature

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764 house, a ceremony called "*Rih-tyngew*" is performed, which consists of driving out the devils from the house, so that they may not interfere with the peace of the spirits of the departed whilst they rest in the house, and on their journey to the tomb. All the men after they have performed this ceremony are given [675] a drink of rice-beer known as *'ied sanglah*. Another cock is sacrificed, and a small bamboo ladder of three rungs is prepared for the use of the spirits when climbing into the tomb. Rice is then thrown outside the door. The next morning they perform further sacrifices, which need not be detailed here, and let loose [763] a bull whose horns have been cased in silver. They dig two shallow tanks called *wadai*, into which is poured water supposed [764] to possess the virtue of purifying the bones of any deceased Khasiaus who have died violent or unnatural deaths, or at places far away from their homes, where it was not possible to perform their funeral ceremonies according to custom. Three vertical stones are also erected, called *mawwadai*. A bamboo with a white flag, and a plantain tree are set up; to the bamboo are attached three bamboo rings (*lyngwah*), which are supposed to act as summonses to the spirits of the departed who have not received the benefit of a proper funeral ceremony. It may be explained that this ring of bamboo or cane in the form of summons used by the Khasi chiefs to their subjects when they wish to call them before them. Then a cock, *u'lim wadai*, is sacrificed as a vicarious victim to bear the sins of the departed. When the procession reaches the *mawbjat* or *mawlyati* (the upright stones which have been erected), a goat called *u'lang mawlyati* is sacrificed. Then a bamboo is fixed to the centre one of the three upright stones, to which is attached the lower jaw-bone of one of the cattle sacrificed in the puja-house; this is called a *mawi mawlyati*. A special ceremony called *ka-lyngka-pongsei* is then performed for those of the clan who have died childless. We now come to the actual ceremony of placing the bones in the tomb of the clan. Having arrived at the tomb, the bones are washed three times in a dish (this is a Cherra custom). In Mawshai, the bones are exposed to the heat of a fire kindled on a small *jingthong*, or burning-platform. The stone door of the sinnemiem is then opened, and the bones of the female are placed in an earthen pot inside the tomb

764 Meanwhile others are completely occupied with the burning of the body. Soon the intestines pour out into the fire, whereupon they begin to sizzle. A horrible smell comes from the crackling intestines. The steam that is developing in the skull from the fire causes a violent explosion in the skull which sounds like a gunshot. After the pile of wood has burned down and the yellowish green smoke has gone, you still see in the bluish fire the outlines of the black, steaming and cooking corpse. Now the men, who are already quite drunk from rice brandy, poke around in the fire with bamboo sticks and pour liquor and oil on it, which causes the flames to blaze up again. I saw in Lamin at a cremation that the heart was left as the last thing, which was then burned by itself with great sadness on the [271] part of the crematore. The objectionable scene of cremation could not occur without an [272] excess taking of alcohol. As a conclusion a goat is sacrificed (u 'lang dhulia) on the spot and the relatives take their departure as they place betel nuts on the burned up funeral pyre with these words: khublei khie leit ban kwai ha ling u blei (god guard thee, go and eat betel nuts in the house of god!

In some places it is customary before the cremation for a man to get drunk with liquor. He then represents the devil and performs all sorts of tricks.

764 When the corpse is burned, one then col-
772 lects the remains of the bones which did not quite get burned up. (31) These are washed

31. Cf. Table III, Picture 1: Collecting the Remains and the Bones

765 ai ban ka ai sa ia me
782 ka kynrong ka hynraw ka pynkhiah ka pynsarg, dih sa ka kiad sa ka un mo!

our words and our sacrifices and out judgments and then will be: to care for thee and to nourish thee and to carry over thy bones and to care for thee in sickness and to make thee healthy. So we wish to drink the liquor and the water, is it no so! (32)

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32. The water is a fermented rice water, that is variously called rice beer. The last sentence has the sense of an affirmation and of an oath.

Hoi ongew ryngkat me phi ka blei ka loubei ka nonglum nongkynshew shi khrum ka nar mo!

So hear then, o goddess, thou Jaubei, thou who has gathered us here, one and all (33) the whole sib

33. Shi khrum - actually the hollow place, the place under the house.

and stone and iron, is it not so!

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782 As there are various customs for sacrifices, so are the ceremonies for cremation various. It is reported (34) that on the day of

34. Gurdon, The Khasi, p. 133.

cremation pigs are slaughtered by the relatives of the deceased. Those, who cannot afford to

526 meaning are placed next to each other usually
533 a nominative before the objective case (accusative--dative). These words form the frame for the words contained in the second (even lines) sayings.

The poem can be reproduced in the following way to make sense (only the even lines):

2. Let us stamp mightily so that the earth groans.
   So that it is known for certain that we have conquered.
4. Set up the bows, you brave youths!

6. Set up the bows so that the mighty victory shows.
8. Whoever dares to battle us, we will fix his comb.
10. May your mockery be sharp, the opponent must weep.
12. He must weep, his eyes weep, his nose runs.
14. Do not be sorry, comrades, it was so determined!

[522] (512) Singing in this way with mocking songs
526 to the defeated opponent, shouting and rejoicing, the crowd moves across the place of the
• 273 festival. Liquor is brought an' drunk jealously, only too zealously, so that the crowd lighted by the torches, aroused by the battle, and excited by the shouting competition, takes a wild impression. The raw, wild joy breaks forth in a deafening racket. Finally tired of the rushing around they return slowly but still shouting to their village, and scatter to their huts, still disputing violently about the happenings.

526 The end of an archery contest varies

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—the *Slyngkop*, or porch, being flush with the ground. The *ompoi*, or centre room, is approached by a flight of steps. There are no windows, except one, which is bored on one side to admit light and air,—this is called the *ponphai*. Both Khasis and Syntengs, like other Indo-Chinese races, are much addicted to gambling, and drinking to excess is a national vice. Christianity has, through the agency of the Welsh Calvinistic Mission, gained a very striking extension, and may be said indeed to be leavening the whole nation. Schools are numerous, and are pretty well attended by girls as well as boys. The Christians, and those who have come under the influence of Christianity, have adopted a high standard of comfort, and their houses resemble English cottages more nearly than the huts with which one is familiar in India.

Agriculture.—The Khasis do not use the ploughs; they cultivate their fields with a peculiar-shaped hoe, or *mukkhow*. They cultivate rice in the valleys, the rice being sown broadcast and the fields irrigated often after considerable labour. They also cultivate hill rice on the uplands, which they sow broadcast. The potato, which was introduced into the Khasi Hills by Mr. David Scott about the year 1830,[1] is extensively cultivated and forms one of the principal articles of export. *Job's-tears* (*Coix lachryma*), several kinds of millet, Indian-corn, the *Sohphlang* (*Flemingia vestita*), are also largely cultivated. The valleys on the southern slopes of the hills have extensive orange groves, the oranges, especially those grown in the neighbourhood of Shella, being famous for their quality. The betel, vine, and areca nut are also largely grown on the southern side of the hills and in the low valleys, these plantations being irrigated by elaborate systems of aqueducts. The leaf of the bay-tree (*Tejpyud*) is collected, and is exported to the Sylhet plains. The Syntengs differ from the Khasis, in that they make use of the plough. Both Khasis and Syntengs are industrious cultivators, and they possess a certain rough and ready knowledge of the use of manure. A more detailed description of agriculture in these hills will be given in the monograph.

[1] Khasi and Jaintia Hills Administration Report for 1875-76 by Colonel Evans.

2. *Matriarchal customs and law of inheritance of property.*—The mother is the head of the house, and is both owner and the custodian of the family property as long as she lives. Males can own no property amongst either Khasis or Syntengs except self-acquired property. On the death of the mother, in the case of the Khasis, the family property passes to the youngest daughter. According to some authorities, however, the property would in practice be divided amongst all the surviving daughters. Failing daughters, the property passes to the youngest sister, and failing a sister, to the youngest female cousin. The same

16: McCormack E-4,5 (1956-1958) 1964
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more and chemical fertilizers. Both level land and hillsides are cultivated by the same hand techniques: 3 × 6-foot patches are fashioned with walkways between, weds are overturned within the patches and allowed to dry, the weds are burned slowly and the ashes spread over the soil, and finally the seed is sown, either broadcast or sunk with the aid of the typical Khasi hoe. The coldest part of the upland causes a terracing year, and Khasis often double crop as well. Paddy has long been found in the lowlands, in parts of Jaintia and Shillong, the only places where the plow is found. Nowadays paddy is more and more seen in the uplands, together with a simple terracing and irrigation technology. Many upland Khasis have become gardens in which they raise a wide variety of vegetables, including pumpkins, cabbage, radishes, sweet potatoes, eggplant, and many others. Important crops in Shillong country are paddy rice, tea, cassava, cotton, bananas, and pineapples, in War, they are betel nut, pan leaf, oranges, and sugar cane. **Fishing and hunting.** Fishing is done by poisoning streams, but this is a subsistence activity only in the southern foothills. Hunting was formerly by bow and arrow or by traps, including spring guns and pitfalls, but was always primarily a sport. [Cf. Stagmüller 1928.] **Gathering.** Khasis once gathered about 150 species of wild plants, most of them for food, but some for medicine. Thirty villagers still gather food plants, but there is no real dependence on gathering. Medicinal plants continue to be very important. **Domestic animals.** Fowl, goats, pigs, and cattle are bred both for meat and sacrifice. Milk was formerly not utilized, but is now so popular that specialists keep herds of milch cows. Pigs are used as village scavengers, but some also receive prepared food. Cattle and goats forage freely in the fields during the winter, but are herded by a communally hired herdsboy during the agricultural season. Most households keep chickens, primarily for their eggs, and a few keep ducks. A few farmers are also seen. Dogs are periodic, except for hunting dogs. Cats are popular. **Food and stimulants.** The staple food of Khasis is boiled rice, together with the dried fish which is imported from Sylhet. Boiled beef, pork, and chicken are relished, but beyond the means of most. Meals are taken twice a day, in the morning and evening, although farmers also take a midday meal in the field, and others may take tea and cold sweet potatoes or rice bread. Certain foods are taken to outwit ills. Stimulants are extremely common, especially betel nut, which is often accompanied by a bit of tobacco. Tobacco is also smoked as cigarettes and in hookah and other pipes. Every village has one or more household taverns, where distilled rice whisky is cooked and sold by the glass and by the bottle. Imported opium had spread widely in the malarious Bhoi country, but contacts initiated in the 1940s have been fairly successful. All stimulants were once taken by men, women, and

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17: Banerjee E-5 (1955) 1962 AR? Khasi AR?
Small

796 objects are closed while that of the west (Lyngwan Mawlong) was meant exclusively
796 for sacrificial goats. There is a very big circular courtyard in front of the building where the members of the royal family so also other boys and spectators
[193] hold a ritual dance. The function is always held during the monsoon period of
[643] May or June and the actual dates are fixed in consultation with the Chief priest
[202] (*Sohbiar*) in such a way that the first day—*Pomtiah*[*] always coincides with the market day of Shillong Chow Bazar. The dates of the festival is then communicated to the in-charge of different units of his territory, through a wooden stick '*Kyrwah*' having a few knots of cane-strips, as a form of summons for attending the festival for five days on foot along with subjects under their jurisdiction.

Important Functionary

796 The responsibility of performing this ritual rests on the High-priestess
793 (*Ka Siem Sad*) who is succeeded by her elder daughter. Different ritual ob-
562 jects are procured by her, well in advance and it is obligatory on her part to
[964] join the ceremonial dancing, in which her daughter may also officiate on her
[533] behalf. U Shillong is worshipped by the chief priest while the other ancestors are invoked by lesser priests. The musicians (*Dhakai*) besides their sacred duties, take part in the worship of the ancestors and they are presented with silk turban, jacket, cloth, by the ruling family for the services rendered during the festival. The *Siem* has no special role except to supervise and evoke U Shillong for the welfare of the community. He is required to perform certain sacrifices, failing which his heir-apparent (*Siem Lyngdoh*) does the same. He along with his sister (High priestess) abstain from taking rice during the period of celebration presumably to observe the sanctity of this festival as also to ensure the successful conclusion of the function.

Ritual Methods

796 The festival derives its name from the sacrifice of a large number of goats
792 some of which were supplied from the State fund and from different units of
931 the territory. Formerly at least fifty goats were required and each unit had a specific allotment but owing to the economic difficulty that the Khasi are experiencing, the number of goats sacrificed hardly exceeds twenty-five. The goats collected from the different units are presented to the Chief at the midnight
[271] of the third day. Rice-beer, dried fish, fermented-rice, betel leaves together
[274] with rice are also important ritual objects in this celebration.

Description of the Festival

796 The commencement of the festival was marked by the distribution of dried
792 fish (*iaiei dokha*) to the persons participating in the sacrifice, in the evening of
Pomtiah (*i.e.* 21st June, 1957). This was followed by the dropping of rice-beer by the Chief priest over the five pieces of central hall known as *Ka sakhi shai*

[305] *Up until recently of eight days in Khasi. Calculation the season are according to the phases [illegible] were held in June (July).

Units	Bazar
1. Pomtiah	Shillong Cherra Bazar
2. Umiam	Umiamgatti
3. Iew-duh	Shillong Iewduh Bazar
4. Lyngkat	Nongpoh
5. Nongkrem	Nongkrem
6. Mawlong	Lower Mawlong
7. Nongpoh	Nongpoh Cherra Bazar
8. Mawlai	Mawlai Bazar

20: Hunter C-4 (no date) 1997 AR? Khasi AR?

243 the District, nor do any superior kinds of cereals appear to have been substituted for inferior ones.

THE DIFFERENT STAGES OF RICE CULTIVATION, in English and Khási, are as follow:—The blade as it first shows, *ghá-a-dyle*; the blade when well above the ground, *ka-dyllong-a-dyle*; the ears when first formed, *ion-mat*; the corn beginning to ripen, *ly-ram*; the ripe corn, *ka-ñá*; unhusked rice, *a-dyle*; husked rice, *a-khum*; cooked rice, *ka-ja*.

263 THE VARIOUS SOLID AND LIQUID PREPARATIONS made from rice are the following:—(a) *D'ápin*, cakes of different kinds, sold at six or twelve for a penny, according to size. (b) *D'ahrid or gilt-khi*, prepared by the hillmen as an offering to their deity at the conclusion of the harvest. (c) *Kinlow*, fermented rice water, sold at the rate of four three-farthings to threepence per quart, according to the strength of the liquor. (d) *Ka-kind-phrídlin or ka-kind-ñá-wat*, a kind of spirits distilled from rice, and sold at from threepence to fourpence-halfpenny per quart.

• 279 435

243 OTHER CEREALS.—Indian corn, or *u-ma-ka-ñiu*, is grown on homestead lands. The ground is first manured, and the seed is often sown the middle of April. The crop is fit for cutting in September and October. A kind of millet seed called *u-drú* is commonly sown with paddy on high lands. For want of more suitable land, however, this crop is often cultivated by itself on rocky slopes; and when this course is adopted, the jungle is first cut down in February and burnt. The seed is sown in April, and the crop gathered in December.

244 PULSES AND PEAS.—Only two kinds of pulses are grown in the Hills, *u-ñiu-ka-dieng* and *u-ryn-ka-ñiu*, both of which are varieties of beans. They are sown on high lands in March and April, and 233 gathered in December. The only flax is that made from the pineapple stalk, which is largely used for making natural bags.

246 MISCELLANEOUS CROPS.—(a) *Oranges.*—There are numerous orange plantations in the neighbourhood of Churra Pinji, and the 278 fruit is exported to all parts of Bengal. In the year 1878-79 the estimated exports were 9,400,000 in number, valued at Rs. 93,600, or £9,360, at the rate of Rs. 10 or £1, per thousand. These figures show a decrease in number as compared with the estimated export twenty years ago. The trees flower in March or April, and the fruit ripens in October and the following months. In some cases the oranges are allowed to remain on the trees till March, but

20: Hunter G-4 (no date) 1897 AR? Khasi AR?

439 at the rate of two or three annas for a farthing; and sugar-cane, the cultivation of which is also very limited, at from a little over a farthing
[293] to three farthings per cane. A fermented liquor called *kadaw*, made
• 273 from rice, is sold at from three-farthings to threepence a quart,
435 according to strength; and a distilled spirit called *phaiblin*, or *kalisal-kiwah*, at from threepence to fourpence-halfpenny a quart. This latter description of liquor is sometimes made very strong. Its records exist by which the present prices of the above articles can
[791] be compared with the rates ruling ten years ago. The maximum price of rice during the famine of 1896-97 was 5 *ser* 6 *chhatáks* for the rupee, or about £1 a hundredweight.

804 Measures, Weights, etc.—The Hill people have no proper
805 measurement of time or distance. If there be any standard for measuring distance, it is by the number of *pân* a man chews in the course of a journey, generally about one every half hour. In some parts of the District, land is measured by a stick called *ka dieng-ang*, varying in length from six to seven cubits. Liquids are measured in pounds of different measures, varying from half a *chhatáks* to a *ser*, and also in bamboo tubes. Rice, potatoes, beans, etc. are measured in baskets, varying in size in different markets from two to eighty pounds.

806 In the Khási Hills the inhabitants reckon eight days in the week, named as follows:—(1) Lyndeh; (2) Nongkrem; (3) Umlong; (4) Kongkep; (5) Shillong; (6) Pomrih; (7) Umrih; (8) Yindeh. In the Jaintia Hills the eight days are named thus:—(1) Kylim; (2) Pyrsong; (3) Mâwlong; (4) Mâwsiang; (5) Mâwshai; (6) Pyrkat; (7) Thymtiein; (8) Kotsi. The Khási months of the year, calculated by moons, are as follow:—(1) U Kylla Ipnâw; (2) U Synrong; (3) U Lyhar; (4) U Laiong; (5) U Jaintiang; (6) U Jillew; (7) U Naiwing; (8) U Naitor; (9) U Nailar; (10) U Sypaw; (11) U Naiwang; (12) U Nakynah.

444 Labourers Labourers Classes.—There is, and always has been,
423 a large class of labourers in the District who neither own nor possess any land. Women and children are employed in manual out-door labour of all kinds.

423 Tenures or Land Tenures can hardly be said to exist. There
[427] is nothing whatever resembling the relations between landlord and tenant throughout the Khási Hills. The lands as a rule are either unoccupied property or belong to village communities, and are cultivated under owners but with unwritten agreements. Of the wide

342 down /233/ toward the front in a broad curve, projects here quite a bit beyond the front of the house and covers the stone terrace before the entrance, which is supported by posts, where the occupants customarily sit during the daytime. Firewood is also piled up here at the sides. In the rear the roof ridge is very little--or not at all--curved; the general impression which the house makes through its roof form has been compared with a pig which stands with bowed head before the fodder trough. Generally speaking, the Khasi houses are not very large. I did not see any houses longer than from 6 to 9 meters and with a width of from 3 to 5 meters. However, according to Gordon (p. 30) there are sometimes houses with a length of more than 20 meters. The interior is completely dark. Sometimes a small window at the side--an innovation--or a second side entrance allows some light to filter in. From the roofed terrace one enters first an anteroom which contains at both sides provisions, potatoes, and also wood. A board wall which is closed on top by a wooden grate, where light and air can pass through, separates this anteroom from the main room; upon entering one has to walk up a few steps or climb over a high threshold. 354 In the middle, toward the rear, is the fireplace. If the owner has a distilling license from the 273 British authorities (76) the distilling vessels

76. The restriction through license to counteract a little the consumption of alcohol, exists only in the area of Shillong. Otherwise the brandy production by the Khasi is not regulated.

for the preparation of rice or millet brandy are always kept here. The people have a strong preference for alcohol and especially on bazaar days it is no rarity to see tipsy people. I observed this particularly at the bazaar in Nong-

273 krem. Before I could enter a hut the occupants had to remove a man who was dead drunk. Over
352 the fireplace hangs a rack on which wood is piled up for drying; also food provisions, rice, etc. are kept dry here during the rainy-season. Behind it a rack made of sturdy beams runs straight through the center and sometimes extends along the sides. On it all kinds of household items are kept. In the better houses the best dishes of shiny, polished brass and china are displayed here. This rack also serves as a partition behind which, on the sides and at the rear wall of the house, are the sleeping accommodations.
[352] Considering the very unprepossessing physical appearance of the people, it is surprising how orderly and clean the houses are kept inside.
342 In the principal towns the well-to-do have already adopted the brick building and European comfort. With the Lynngam and the Bhoi, however, we still find the pile dwelling (77). The houses

77. Gordon, ibid., p. 32. There it is mentioned (above) that in some villages of the subdivision of the War pile dwellings are built because the main part of the house rests on firm ground on the mountain side and then extends on piles over the slope. (Cf. the Garo.) The same people still use the bachelor house.

have a length from 10 to 12 meters with a veranda which among the Lynngam is in front, among the Bhoi in the rear of the house. These people
[241] still practise migratory agriculture and therefore move their flimsily constructed houses every two or three years when they change to new fields. It follows that the Khasi house, as described above, represents an advanced construction method. That in earlier days bamboo construction was